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Seats in Parliament,

To be had GRATIS:

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N. R.
The ONLY METHOD of SECURING THE

BEST ELECTION.

Being the Substance of a

LETTER to a Gentleman in *Shrewsbury*.

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Paucis, advertite, docebo.

VIRG.



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B A T H:

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S E V E R A L

SEATS in PARLIAMENT, &c.

My dear Friend,

THE prodigious hurly-burly of electioneering you have had at *Shrewsbury*, I hope has been of some ~~been of some~~ use to me, as it has led me to reflect that I have the honor of being a Candidate for the City of the new *Jerusalem* (a), and must therefore give all diligence, to make my calling and ELECTION *sure* (b), which can only be done by obtaining an *interest* in the favor of the prince of that city, who has an utter abhorrence of bribery and corruption, gluttony, drunkenness, &c. and will suffer none to sit in that house, which is call'd *The general assembly of the first born* (c), but such as are freely chosen *without money and without price* (d), and having once secur'd their *Election*, they are in no danger of losing their seat at the end of seven years, because this Parliament is not *septennial* but *perpetual*. Besides they have a powerful friend and advocate ever p[re]s[ent]ing their cause at Court (e), who has already secur'd their title, and taken possession for them (f), and those whom he *returns* as written in his book (g), need not fear being thrown out by appeal, or even by the strictest *scrutiny*. It must also be remarked, that they who would be members

(a) Rev. xxi. 2. (b) 2. Pet. i. 10. (c) Heb. xii. 23. (d) Isa. lv. 1.
(e) 1 John ii. 1. Heb. vii. 25. (f) Heb. vi. 20. (g) Rev. xx. 15.



bers of this House, must be very strict in observing the *oath of allegiance* which they take to their Prince, and that as the privileges of the members are exceeding great, so also is the difficulty of obtaining a seat, insomuch, that the most authentic history of this Parliament assures us, that *many shall seek to enter in and shall not be able* (h), and that they who would gain a place therein must strive with great earnestness, and can never get in without a very strong *opposition*, and having always *the cry of the mob against them* (i). But there is one thing particularly wherein the members of the *Jerusalem* Parliament differ much from those of the *English* Parliament, and that is, that the former before they take their seats, are all put into a probationary state §, where they are trained up for the business of the place, under the teachings of him who nominates the Candidates, and who *give his senators wisdom* (k); so that there are no *lack-learning* members in this House,* and yet (O wonderful Paradox!) in the account of many very wise men, they are all arrant fools (l); and though some are more, some less time in being prepared for it, yet each of them is waiting with a *burning lamp* in his hand, and a *girdle about his loins* (m), expecting every moment to be called up. Another thing wherein the members of these two Parliaments widely differ, is, that the *Jerusalem* members have never any divisions among them, but are always unanimous in their proceedings, as well as strictly obedient to their King, and to the Laws of their Country, which is called *Sin*.

But

§ I would not have it supposed, that by this expression, I presumed to insinuate that it is left to the fickle will of the creature to confirm or nullify his own Salvation; but the *probation* here meant is a probation or trial of the Christian's Graces, which when genuine, always makes them appear brighter and brighter.

* Alluding to that Parliament usually stiled the *lack-learning* Parliament, held at *Coventry*, in the reign of *Henry the IV.*

(h) Luke xiii. 24. (i) 2 Tim. iii. 12. John xv. 19, 20.

(k) Psa. cv. 22. (l) 1 Cor. ii 14. iii. 18. (m) Luke xii. 35.

But do not mistake me, I would not be understood to insinuate that the same persons cannot sit in both these Assemblies; nay, so far from it, that I look upon the faithful, upright, conscientious discharge of duty in the one, to be an happy evidence of being a Candidate for the other, and even good men (who are the *only* true *freemen* || though none of them are free-born) may lawfully interest themselves in support of such, and only such as are likely to prove ornaments to their Country; but I cannot help being deeply griev'd at the dreadful infatuation of the most, who, whilst they are exceedingly anxious to get themselves a place in the *lower house* for the space of seven years, are utterly indifferent and lukewarm about securing their seat in the perpetual Assembly of the *higher House*, nay, are using the very means to exclude themselves from it, and this notwithstanding the privileges and immunities of the members of the latter so much greater than those of the former have any claim to; for there are none of this *higher house* Members but what are permitted to *sit on Thrones* (n), and being cloathed in *white Robes* of honor (o), they have *palms* of victory in *their hands*, and *crowns of gold* upon their heads, which are given them and put upon them by the King himself, in whose presence they are always allowed to be; and instead of their granting subsidies for the support of him and his government, his Majesty (who has a rich and inexhaustible fund of more than they can either want or wish,) is continually communicating to them fresh supplies of these riches out of his own Treasury (p). Add to this, that they have not only the same exemption from being arrested for debt as the members of the *British* Parliament lately had, but from the very moment they take their seat, they have likewise a total freedom from all

|| 1 Cor. vii. 22. (n) Mat. xix. 28. (o) Rev. vii. 9. iv. 4. (p) John i. 16.

all pain, sickness, anxiety, sorrow, sighing, and trouble of all kind (*q*), and are perpetually rejoicing in the smiles and favor of their beloved Prince.

But it is necessary that we should examine a little into the qualifications of a Member of this glorious Senate. Now it is not at all needful that his estate be of such or such a value; for the ancient history before mentioned most expressly assures us, that *not many mighty not many noble are elected* (*r*), but that by far the greatest part of the members are chosen from among the poor (*s*) and that it is a more difficult thing for a rich man to enter in, than for a Camel to pass through a needles eye (*t*). So that although we *properly* call this the *higher house*, yet it would be very *improperly* stiled the *House of Peers*, as NOT MANY *Lords temporal*, and perhaps fewer *Lords spiritual*† are to be found in it. Moreover by the laws of Sion women as well as men are called up to sit as Representatives in this august house, and it appears from the records of antiquity that many great and noble actions and achievements have been perform'd by several
of

† I acknowledge that I borrowed this sentiment from one of the Order, viz. good old *Latimer* Bishop of Worcester, who was burnt at the Stake in Queen Mary's days for his steady adherence to the doctrines of the Gospel. This faithful Ambassador of Christ in one of his sermons observes with his usual drollery, that *unpreaching prelates will fill a gap in hell as far as from Dover to Calais*. But it must be remarked that an *unpreaching prelate* was at that time a much more extraordinary character than it has been of later years, so that if old *Latimer* could now publish a new edition of his sermons, instead of *from Dover to Calais*, he would probably say *from Brighthelmstone to Dieppe*. However we will charitably hope that the present zealous, heavenly-minded, laborious *bench* will be all safely landed at *Havre de Grace*.*

* A Sea port Town in France, called in English the Haven of Grace, or the Haven to which Grace leads.

(*q*) Rev. 7. 17. (*r*) 1 Cor. i. 26, 27. &c. (*s*) Jam. ii. v.

(*t*) Matt. xix. 24.

of the female sex, who have now taken their seats there never to be dispossessed. But the most remarkable circumstance of all is, that every one of the members of this parliament were once enemies, rebels and traitors, against their King (*u*), who having in great clemency and compassion pass'd an Act of Grace for their free pardon and reinstatement into his favor, without the least desert on their parts; this so wonderfully works upon them, that they make it their whole business to love, praise, obey, and never more to offend him.

If then so great be the happiness, so exalted the privileges of every member of this celestial assembly, what are we to think of the bulk of nominal Christians in this day? 'tis certain that by the very name they bare they all acknowledge themselves candidates and probationers for heaven, but where is their zeal, where their anxiety to get thither; alas! these are wholly confin'd to worldly views and worldly objects. Such persons may, if they please, condemn the folly of a *Domitian* for wasting his time in catching flies, but let them remember that *Domitian* tho' an Emperor, was still an heathen, and that a poor fly has no sting to pierce the conscience in a dying hour; but that they are *professing christians*, and that sin, however it may smile in the countenance, in the end (and even now in the conscience) biteth like a Serpent: let them also recollect that whilst those perishing baubles riches, honors, or pleasures are the *flies* which they are hunting after, in the ungrateful forgetfulness of that hand from whence they receive such daily, such unnumbered mercies, and in a cowardly desertion from that banner under which by their baptism they engage to fight, * let them recollect

(*u*) Rom. v. 10. Pf. lxxviii. 18.

* The following are the words of our baptismal office: "We receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross, in token hereafter he shall not be ashamed to confess the faith of Christ crucified, and man-

I say, that it shall be more tolerable for a pagan *Dominican* in the last day, than for them, who with the Bible in their hands have yet no traces of it in their hearts and practice. But whatever estimate a deluded world may form of those things which infinite wisdom declares to be alone worthy our pursuit, I am still of the great Dr. Young's mind, that,

"A CHRISTIAN is the highest Stile of Man.
And is there, who the blessed Cross wipes off,
As a foul Blot, from his dishonour'd Brow?
If Angels tremble, 'tis at such a Sight:
The Wretch they quit, desponding of their Charge,
More struck with Grief or Wonder, who can tell?
Ye fold to Sense! ye Citizens of Earth!

(For such alone the Christian Banner fly)
Know ye how wise your Choice, how great your Gain?
Behold the Picture of Earth's happiest Man:

"He calls his Wish, it comes; he sends it back,
"And says, he call'd another; that arrives,
"Meets the same Welcome; yet he still calls on;
"Till *One* calls him, who varies not his Call,
"But holds him fast, In Chains of Darkness bound,
"Till Nature dies, and Judgment sets him free;
"A Freedom far less welcome than his Chain."

But grant Man happy, grant him happy long;
Add to Life's highest Prize her latest Hour;
That Hour, so late, is nimble in Approach,
That, like a Post, comes on in full Career:
How swift the Shuttle flies, that weaves thy Shroud!"

I am, my dear Friend, your's sincerely,

R. H.

fully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier, and servant, unto his life's end." After which follows Amen. Nevertheless there is usually ten times more solicitude about the christening feast, than whether the child is to become Christ's soldier or not.

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